Surah 38 Surah Saad

SAAD

THE LINK BETWEEN *SURAH SAAD* AND THE PRECEDING *SURAHS*

Surah Saaffaat mentions how those whom the *Mushrikeen* regarded as overwhelming intercessors also submit in humility before Allaah and that even they supplicate to Him for assistance. This being their personal condition, how can they be regarded as deities and helpers of others?

Surah Saad further explains that the assumed intercessors even experienced physical difficulties in this world, and were put through stringent trials. Therefore, they are also dependent on Allaah and cannot be as powerful as the *Mushrikeen* deem them to be.

A SUMMARY OF THE *SURAH*

After an introduction, the *Surah* contains encouragement, warnings, reproaches and objections. It presents seven arguments to prove that even those whom the *Mushrikeen* regarded to be powerful intercessors are dependent on Allaah and can therefore do nothing without Allaah's command. The narrations about of several *Ambiyaa* عليهم الصلاة والسلام are recounted, every one of them proving that even these illustrious souls were dependent on Allaah. The following incidents are mentioned.

* The narration about Dawood عليه الصلاة والسلام is mentioned from verse 17 to verse 26.
* The narration about Sulaymaan عليه الصلاة والسلام is mentioned in verses 30 to 40.
* Verse 41 commences the narration of Ayyoob عليه الصلاة والسلام, up to verse 44.
* Verse 45 mentions Ibraheem عليه الصلاة والسلام, Is'haaq عليه الصلاة والسلام and Ya'qoob عليه الصلاة والسلام who were always engaged in preparing themselves for the Aakhirah. This proves that they also cannot be regarded as imposing intercessors before Allaah.
* Verse 48 speaks about Ismaa'eel عليه الصلاة والسلام, Yasa عليه الصلاة والسلام and Dhul Kifl عليه الصلاة والسلام. By stating that they were all His slaves, Allaah drives home the point that they are all in need and subservient to Him. Therefore, they also cannot be regarded as deities or people whose intercession can override Allaah's decree.

Allaah then declares that even Rasulullaah صلى الله عليه وسلم who in spite of being the greatest of men is but a bondsman of Allaah, and also suffered many trials and difficulties. This is expressed in verses 65 to 68.

Towards the end, the *Surah* describes the helplessness of the angels and the Jinn by refering to their father Iblees. This message is contained from verses 71 to 85.

سُوْرَةُ صٓ مَكِّيَّةٌ وَّهِيَ ثَمَانٍ وَّثَمَانُوْنَ اٰيَةً وَّخَمْسُ رُكُوْعَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allaah, the Most Compassionate, the Most Merciful.

صٓ وَالْقُرْاٰنِ ذِي الذِّكْرِ ۝١

1. Saad. *(Only Allaah knows the correct meaning of these letters.)* **By the oath of the Qur'aan, which is a Reminder.**

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشِقَاقٍ ۝٢

2. In fact, the Kuffaar are steeped in tribalism *(unjustified pride about their tribes)* **and conflict** *(constantly opposing and disputing with the Muslims)*.

كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّلَاتَ حِيْنَ مَنَاصٍ ۝٣

3. *(The Kuffaar should rather take a lesson from the punishment that came to previous nations of Kuffaar.)* **How many were the nations that We destroyed before them! Those people cried out** *(for help when punishment came)*, **but it was not the time for escape.** *(No help reached them and they were all destroyed.)*

وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ وَقَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ۝٤

4. They *(the Kuffaar of Makkah)* **are surprised** *(wonder)* **that a warner** *(Rasulullaah ﷺ)* **has come from among them** *(arguing instead that a Prophet ought to be an angel rather than a man)*. *(Instead of accepting his message,)* **The Kuffaar say, "He is a magician and a great liar."**

اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَيْءٌ عُجَابٌ ۝٥

5. *(They say further,)* **"Has he made all the** *(many)* **gods** *(that we worship)* **into one god? This is indeed something strange!"**

وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَيْءٌ يُّرَادُ ۝٦

6. A group of their leaders passed saying, "Carry on *(with what you are doing without paying*

attention to what Rasulullaah ﷺ says), **and remain devoted** *(steadfast)* **to your gods** *(idols)*. **Undoubtedly, there is some ulterior motive behind this."**

مَا سَمِعْنَا بِهٰذَا فِي الْمِلَّةِ الْآخِرَةِ ۖ إِنْ هٰذَا إِلَّا اخْتِلَاقٌ ۝٧

7. "We have not heard about such a thing *(this message)* **in the other religions. This is** *(therefore)* **merely some fabrication."**

أَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۚ بَلْ لَمَّا يَذُوقُوا عَذَابِ ۝٨

8. "Does some speech *(revelation)* **descend on him** *(when he is merely a human being)* **from among us** *(and not an angel)* **?" However,** *(the fact is that)* **they are in doubt concerning My revelation** *(advice)*. **The truth is that they** *(behave in this manner because they)* **have not yet tasted My punishment.**

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝٩

9. Or do they *(reject Rasulullaah ﷺ because they)* **possess the treasures of mercy that belong to your Rabb, the Mighty, the Benevolent?** *(If they had control over Allaah's mercy, they would have the right to delegate the mantle of Nubuwwah to whoever they wished. However, since they have no control over it, they have no right to object to the appointment of the Ambiyaa.)*

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝١٠

10. Or does the kingdom of the heavens, the earth, and all between these belong to them *(giving them the right to object to Allaah's appointment of Ambiyaa عليهم الصلاة والسلام)***? In that case, they should** *(erect and)* **climb ladders** *(leading to the heavens)*. *(The fact that this is impossible makes it clear that they have no control over the heavens. It is therefore unbecoming of them to object to the appointment of the Ambiyaa عليهم الصلاة والسلام.)*

جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ۝١١

11. Here *(from among these Kuffaar of Makkah)*, **there is an army of people who are from the defeated armies** *(of the past)*. *(Subsequently, the Kuffaar of Makkah were defeated at the Battle of Badr.)*

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ۝١٢

12. Before them, the nations of Nooh عليه الصلاة والسلام rejected *(the Prophethood and message of Nooh عليه الصلاة والسلام)*, **as well as the** *(nation of)* **Aad** *(who rejected Hood عليه الصلاة والسلام)* **and** *(also among the past defeated nations who rejected the Prophethood and message of the Ambiyaa عليهم الصلاة والسلام who came to them were)* **Fir'oun, the lord of stakes** *(he is referred to as "the lord of the stakes" because he used tent stakes to torture people and because his army was so large that a great mass of wooden stakes were used whenever his army set up camp)*...

وَثَمُودُ وَقَوْمُ لُوطٍ وَّاَصْحٰبُ لْـَٔيْكَةِ ۭ اُولٰۗىِٕكَ الْاَحْزَابُ ۝١٣

13. ...and the Thamud, the people of Loot عليه السلام and the people of Aykah. These were the *(defeated)* **armies** *(all of whom were punished because of their kufr)*.

اِنْ كُلٌّ اِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ۝١٤ ع ١

14. All of them did nothing but reject the Rusul. Therefore, My punishment had to come *(to them because of their defiance)*.

وَمَا يَنْظُرُ هٰٓؤُلَاۗءِ اِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ۝١٥

15. *(Before accepting Imaan,)* **These people** *(the Kuffaar)* **are waiting only for a single shout** *(for Qiyaamah to take place)*, **which will not allow** *(time for)* **even a** *(single additional)* **breath to be taken** *(let alone allowing them time to accept Imaan)*.

وَقَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ۝١٦

16. They *(spitefully and foolishly)* **say, "O our Rabb! Hurry** *(hasten)* **with our share** *(of punishment)* **before the Day of Reckoning."**

اِصْبِرْ عَلٰي مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْاَيْدِ ۚ اِنَّهٗٓ اَوَّابٌ ۝١٧

17. Be patient with all they say and remember Our slave Dawood عليه السلام, the strong *(willed)*. **He was certainly penitent** *(constantly turning to Allaah)*.

اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَالْاِشْرَاقِ ۝١٨ۙ

18. Verily, We subjugated *(placed at his command)* **the mountains that would glorify Allaah** *(engage in Tasbeeh)* **with him by evening and at daybreak.**

وَالطَّيْرَ مَحْشُوْرَةً ۭ كُلٌّ لَّهٗٓ اَوَّابٌ ۝١٩

19. We also placed the birds at his service, who all gathered together *(at his command when it was time to engage in Tasbeeh)*. **They all turned towards Him** *(Allaah)*.

وَشَدَدْنَا مُلْكَهٗ وَاٰتَيْنٰهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ۝٢٠

20. We strengthened his kingdom and granted him wisdom and sound judgement *(making him a truly great statesman)*.

وَهَلْ اَتٰىكَ نَبَؤُا الْخَصْمِ ۘ اِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ وقف لازم

21. Has the news about the *(incident concerning the two)* **disputants reached you, when they jumped over the wall and entered his** *(Dawood عليه السلام's)* **sanctuary?**

اِذْ دَخَلُوْا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ ۭ قَالُوْا لَا تَخَفْ ۚ خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَآ اِلٰى سَوَاۗءِ الصِّرَاطِ ﴿٢٢﴾

22. When they *(the two disputants)* **entered** *(barged)* **in on Dawood عليه السلام, he became alarmed** *(worried)* **at their presence** *(because they had not entered his home conventionally, causing him to fear that they may have come with sinister motives)***. They said, "Do not be afraid. We are merely two disputants** *(who want you to resolve our argument)***. One of us has transgressed** *(done injustice)* **against the other, so judge between us with the truth. Do not be unjust towards us and guide us on to the straight path** *(by directing us towards the correct course of action)***."**

اِنَّ هٰذَآ اَخِيْ لَهٗ تِسْعٌ وَّتِسْعُوْنَ نَعْجَةً وَّلِيَ نَعْجَةٌ وَّاحِدَةٌ فَقَالَ اَكْفِلْنِيْهَا وَعَزَّنِيْ فِي الْخِطَابِ ﴿٢٣﴾

23. *(One of them said,)* **"This is my brother. He has ninety-nine ewes, while I have only one ewe. He said, 'Give it to me!' and he has been harsh towards me in speech."**

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ اِلٰى نِعَاجِهٖ ۭ وَاِنَّ كَثِيْرًا مِّنَ الْخُلَطَاۗءِ لَيَبْغِيْ بَعْضُهُمْ عَلٰي بَعْضٍ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَقَلِيْلٌ مَّا هُمْ ۭ وَظَنَّ دَاوٗدُ اَنَّمَا فَتَنّٰهُ فَاسْتَغْفَرَ رَبَّهٗ وَخَرَّ رَاكِعًا وَّاَنَابَ ﴿٢٤﴾

24. He *(Dawood عليه السلام)* **said, "He has wronged you by asking for your ewe to add to his ewes. Indeed, there are many partners who transgress against each other, except for those who have Imaan and who do righteous deeds.** *(Unfortunately)* **These are but a few."** *(When later reviewing the case,)* **It occurred to Dawood عليه السلام that We had tested him** *(by presenting to him a case that appeared to be straight forward and which came from people who displayed great disrespect, causing him to neglect listening to both sides)***, so he sought forgiveness from his Rabb, fell prostrate, and turned to Him in repentance.** *(One who recites or hears this verse being recited should perform Sajdah.)*

فَغَفَرْنَا لَهٗ ذٰلِكَ ۭ وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿٢٥﴾ السجدة ١٠

25. So We forgave him for that *(action)***. Undoubtedly, he has a close position to Us, and** *(shall have)* **a favourable return** *(in the Aakhirah)***.**

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ

لِلّٰهِ ۭ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ۝٢٦ ع ٢ ١٢ ١١

26. *(Allaah addressed Dawood عليه السلام saying,)* **"O Dawood! Indeed, We have made you a deputy** *(viceroy)* **on earth** *(to ensure that Our commands are carried out)***, so judge between people with the truth, and do not follow carnal passions which will mislead you from Allaah's path. Verily there shall be a severe punishment for those who deviate from** *(go astray)* **Allaah's path because they forgot the Day of Reckoning.**

وَمَا خَلَقْنَا السَّمَاۗءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۭ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ۝٢٧

27. We have not created the heavens, the earth and whatever is between the two in vain *(without a special purpose)***. This is the false belief of the Kuffaar** *(they think that they have no purpose in this world and therefore do as they please)***. May the destruction of the Fire be for those who commit kufr.**

اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ ۣ اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ۝٢٨

28. Or *(apart from thinking that they have been created in vain)* **should** *(the Kuffaar reject Imaan because they think that on the Day of Qiyaamah)* **We** *(will)* **make** *(treat equally)* **those who have Imaan and who do righteous deeds like** *(we treat)* **those who spread corruption on earth? Or should** *(they reject Imaan because they think that on the Day of Qiyaamah)* **We** *(will)* **make** *(treat)* **the pious ones like the sinners?** *(It is inconceivable even to the Kuffaar that the good and the evil should be treated equally.)*

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْٓا اٰيٰتِهٖ وَلِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ ۝٢٩

29. This *(Qur'aan)* **is a blessed Book that We have revealed to you** *(O Rasulullaah ﷺ)* **so that the people may ponder over its verses and so that the intelligent** *(wise)* **ones may heed** *(the advice and warnings that it contains)***.**

وَوَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ۭ نِعْمَ الْعَبْدُ ۭ اِنَّهٗٓ اَوَّابٌ ۝٣٠

30. We gifted*(gave)* **Sulaymaan** عليه السلام *(as a son)* **to Dawood** عليه السلام**. A fine***(excellent)* **slave indeed! He was certainly most penitent** *(always turning to Us)***.**

اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ۝٣١

31. *(It is worth mentioning the time)* **When pure-bred horses of the finest calibre were presented before him one evening** *(for inspection)***.** *(However, he was so enamoured by them and became so engrossed in inspecting them, that he failed to realise that the sun had already set, causing him to miss his salaah.)*

فَقَالَ اِنِّيْٓ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّيْ ۚ حَتّٰى تَوَارَتْ بِالْحِجَابِ ۝٣٢ وقفة

32. *(When he realised his error,)* **He said, "Indeed, I have given preference to the wealth of this world** *(the horses)* **over the remembrance of my Rabb** *(salaah)* **until it** *(the sun)* **hid** *(set)* **behind the veil** *(horizon)***."**

رُدُّوْهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوْقِ وَالْاَعْنَاقِ ﴿٣٣﴾

33. *(He then commanded his servants saying,)* **"Return them** *(the horses)* **to me." He then began to strike their legs and manes** *(their necks with his sword, thereby slaughtering them all. He did this as an offering to Allaah to make amends for his mistake. Since eating horses was permissible in his Shari'ah, he fed the meat to the people)***.**

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿٣٤﴾

34. Verily We tested *(tried)* **Sulaymaan** عليه السلام **and cast a** *(malformed)* **body on his throne, after which he turned** *(to Us in repentance)***.** *(The Ahadeeth do not explicitly mention any incident to which this verse refers. It is however possible that it refers to a narration mentioned in Bukhari. The narration states that Sulaymaan* عليه السلام *once resolved to cohabit with each of his seventy wives on a certain night, intending to father a dynamic horseman from each wife, all of whom would be warriors in Jihaad. An angel who was with him advised him to say "Inshaa Allaah" (If Allaah wills"). Although he knew within his heart that everything occurs only with Allaah's will, he did not say the words. It then transpired that only one of the wives conceived. She finally bore deformed foetus, which lacked half of its torso. After narrating the story, Rasulullaah* ﷺ *said, "If Sulaymaan* عليه السلام *had said, defiance 'Inshaa Allaah', he would have fathered seventy youth who would have all fought in Jihaad." If it is this narration that is referred to in the verse, the malformed foetus is referred to as the "body" cast on his throne.)*

قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٣٥﴾

35. He *(Sulaymaan* عليه السلام*)* **said, "O my Rabb! Forgive me and grant** *(confer)* **me a kingdom that cannot be had by any other after me. Undoubtedly, You are the Great Giver."**

فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً حَيْثُ اَصَابَ ﴿٣٦﴾

36. So *(in response to his du'aa)* **We placed** *(subjected)* **the wind at his service, which would blow gently by his command** *(transporting him)* **wherever he wished to go.**

وَالشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّغَوَّاصٍ ﴿٣٧﴾

37. And *(We also placed)* **the Shayaateen** *(at his service)***, who were builders and divers.** *(They dived for pearls and constructed large buildings for him, as mentioned in verse 13 of Surah 34.)*

وَّاٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿٣٨﴾

38. Besides these *(Shayaateen who were builders and divers)***, there were others who were shackled** *(bound)* **in chains** *(for disobeying Sulaymaan* عليه السلام *and for committing other crimes)***.**

هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

39. *(After giving Sulaymaan عليه السلام all these favours, Allaah addressed him saying,)* **"This is Our gift, so spend** *(it as you wish)* **or withhold** *(as you wish)* **without any accountability** *(for you have complete control over your wealth with no one to answer to)***."**

وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿٤٠﴾ ع ١٢ ٣

40. Undoubtedly, he *(Sulaymaan عليه السلام)* **has a close position to Us, and** *(shall have)* **a favourable** *(excellent)* **return** *(to Jannah in the Aakhirah)***.**

وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ ﴿٤١﴾ وقف لازم

41. Remember Our slave *(servant)* **Ayyoob** عليه السلام**.** *(It is well worth mentioning that)* **When** *(he was suffering from a severe disease after losing all his wealth and children)* **he called his Rabb saying, "Verily Shaytaan has afflicted me with pain and difficulty** *(by continuously trying to cast evil thoughts in my mind and by trying to mislead my wife as is mentioned in verse 44 ahead)***."**

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ﴿٤٢﴾

42. *(When Allaah intended to cure him from the disease, Allaah addressed him saying,)* **"Strike your foot on the ground.** *(When he did as commanded, Allaah caused a spring to gush forth from the ground. Allaah then said to him,)* **This is cool water for bathing and drinking** *(after which you will be cured from the disease)***."**

وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٤٣﴾

43. *(After curing him of the disease,)* **We gifted him with his family and as many of them in addition** *(twice as many)***, as a mercy from Us and a reminder for people of intelligence** *(to remind them that Allaah rewards the patient ones and restores their losses)***.**

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ۭ اِنَّا وَجَدْنٰهُ صَابِرًا ۭ نِعْمَ الْعَبْدُ ۭ اِنَّهٗٓ اَوَّابٌ ﴿٤٤﴾

44. *(Shaytaan once passed by the wife of Ayyoob عليه السلام in the disguise of a physician. When she requested him to treat her husband, Shaytaan said, "I shall cure him without charging you for the treatment and medicines. However, when he is cured, I want you to say that I cured him." She accepted. When she mentioned this to Ayyoob عليه السلام, he became angry because accepting the condition of treatment entailed uttering words of Shirk since Allaah is the only One Who can cure. He therefore took an oath to cane her a hundred times when he regained his strength. When Allaah cured him, the time came to fulfil his oath to cane her. It was then that Allaah advised him how he should fulfil his oath. Because she had loyally served Ayyoob عليه السلام for many years, Allaah told him,)* **"Take a handful of** *(a hundred)* **twigs to hit** *(her lightly)* **with** *(it once only)***, and** *(by doing this)* **do not breach your oath." Verily, We found**

him *(Ayyoob عليه الصلاة والسلام)* **to be patient** *(throughout the course of his suffering)*. **What a fine slave! He was certainly penitent.**

وَاذْكُرْ عِبٰدَنَآ اِبْرٰهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ اُولِي الْاَيْدِيْ وَالْاَبْصَارِ ﴿٤٥﴾

45. Remember *(also)* **Our slaves Ibraheem** عليه الصلاة والسلام**, Is'haaq** عليه الصلاة والسلام **and Ya'qoob** عليه الصلاة والسلام**, who were men of strength** *(skilled and proficient in worldly matters)* **and insight** *(intelligent and possessing keen judgement in matters of Deen)*.

اِنَّآ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

46. We had selected *(chosen)* **them for the special purpose of remembering the Aakhirah** *(at all times so that they never lost sight of their duties to Allaah)*.

وَاِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ ﴿٤٧﴾

47. Undoubtedly, they are from among the chosen best *(of creation)* **in Our estimation.**

وَاذْكُرْ اِسْمٰعِيْلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۭ وَكُلٌّ مِّنَ الْاَخْيَارِ ﴿٤٨﴾

48. *(In addition to the above,)* **Remember Ismaa'eel** عليه الصلاة والسلام**, Yasa** *(Khalif of Ilyas)* عليه الصلاة والسلام **and Dhul Kifl** عليه الصلاة والسلام**. They were all from the very best** *(of creation)*.

هٰذَا ذِكْرٌ ۭ وَاِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ ﴿٤٩﴾

49. This *(Qur'aan and mention of the Ambiyaa)* **is advice** *(to people)*. **Without doubt, those with Taqwa will have a pleasant abode...***(resting place)*

جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْاَبْوَابُ ﴿٥٠﴾

50. ...*(where they will enjoy)* **eternal Jannaat, with the doors opened for them** *(to welcome them)*.

مُتَّكِـــِٕيْنَ فِيْهَا يَدْعُوْنَ فِيْهَا بِفَاكِهَةٍ كَثِيْرَةٍ وَّشَرَابٍ ﴿٥١﴾

51. They will recline there, asking for *(whatever they desire from)* **the abundance of fruit and drinks.**

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ اَتْرَابٌ ﴿٥٢﴾

52. They shall have with them wives *(maidens)* **with eyes downcast** *(in humility)*, **and** *(who are*

all) **of the same** *(youthful)* **age.**

هٰذَا مَا تُوْعَدُوْنَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

53. *(It will be said to them,)* **"This is what you have been promised for the Day of Reckoning."**

إِنَّ هٰذَا لَرِزْقُنَا مَا لَهٗ مِنْ نَّفَادٍ ﴿٥٤﴾

54. "Indeed, this is Our provision, which will never come to an end *(so you need never fear losing it)***."**

هٰذَا ؕ وَإِنَّ لِلطّٰغِيْنَ لَشَرَّ مَاٰبٍ ﴿٥٥﴾

55. This is it *(so understand well that you have to accept Imaan and do good to achieve it)***. As for the rebellious, theirs shall be the worst of abodes.**

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ ﴿٥٦﴾

56. They shall have to enter *(be cast into)* **Jahannam. What a terrible resting place indeed!**

هٰذَا ۙ فَلْيَذُوْقُوْهُ حَمِيْمٌ وَّغَسَّاقٌ ﴿٥٧﴾

57. *(It will be said to them)* **"This** *(is the punishment)***, so taste it! This is the boiling water and Ghassaaq...***(pus of the people of hell mixed with the poison of snakes and scorpions)***"**

وَّاٰخَرُ مِنْ شَكْلِهٖۤ اَزْوَاجٌ ﴿٥٨﴾

58. "...and a multitude of other punishments of its *(similar)* **kind."**

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۚ لَا مَرْحَبًا بِهِمْ ؕ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾

59. *(Since many groups will be entered into Jahannam in succession, those who entered first will tell each other as they watch the others entering,)* **"This is an army** *(a large group)* **to be entered** *(sinking)* **with you. There is no welcome for them. They shall certainly be entered into the Fire** *(just as we have been. We can therefore expect no assistance from them)***."**

قَالُوْا بَلْ اَنْتُمْ ۖ لَا مَرْحَبًا بِكُمْ ؕ اَنْتُمْ قَدَّمْتُمُوْهُ لَنَا ۚ فَبِئْسَ الْقَرَارُ ﴿٦٠﴾

60. *(Hearing this comment,)* **They** *(the incoming group)* **will say, "No! You are the ones for whom**

there is no welcome! You people have brought this *(punishment)* **on us** *(by misleading us to commit kufr)*. **What a horrible station** *(place)* **this** *(Jahannam)* **is!"**

قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

61. They *(the incoming groups)* **will cry out** *to Allaah pleading)*, **"O our Rabb! Double the punishment in the Fire for those who have brought this** *(punishment)* **on us."**

وَقَالُوْا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْاَشْرَارِ ﴿٦٢﴾

62. *(In addition to cursing those who misled them,)* **They** *(the Kuffaar)* **will say, "Why do we not see** *(here in Jahannam)* **those** *(Mu'mineen)* **men whom we regarded as evil people** *(in the world, thinking that they had been misled)* **?"**

اَتَّخَذْنٰهُمْ سِخْرِيًّا اَمْ زَاغَتْ عَنْهُمُ الْاَبْصَارُ ﴿٦٣﴾

63. "Were we *(wrongly)* **making fun of them** *(when they had been deserving of Jannah)*, **or have** *(they also entered Jahannam but)* **our eyes** *(have)* **failed to perceive them?"** *(The fact is that they will never see the Mu'mineen because the Mu'mineen will be in Jannah.)*

اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ ﴿٦٤﴾ ع ١٣

64. This *(what has been said above)* **is certainly the truth;** *(it is)* **the dispute** *(wrangling)* **of the people of the Fire.**

قُلْ اِنَّمَآ اَنَا مُنْذِرٌ ۖ وَّمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

65. *(O Rasulullaah ﷺ!)* **Say** *(to the people)*, **"***(If you reject my message, no harm will come to me because)* **I am but a warner, and there is none worthy of worship but Allaah, the One, the Omnipotent."** *(Your rejection will harm only yourselves because Allaah certainly has the power to punish you.)*

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ ﴿٦٦﴾

66. "He is the Rabb of the heavens, the earth, and whatever is between the two. He is the Mighty, *(and also)* **the Most Forgiving** *(Who will forgive you if you accept Imaan)*."

قُلْ هُوَ نَبَؤٌا عَظِيْمٌ ﴿٦٧﴾

67. Say *(O Rasulullaah ﷺ)*, **"This** *(message of Towheed and the injunctions of the Shari'ah that I am conveying to you)* **is a vital** *(important)* **message** *(which will secure your salvation)*..."

أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

68. "...from which you people are *(unfortunately)* **turning away."**

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾

69. *(Tell the people, O Rasulullaah ﷺ)* **"I have no knowledge of lofty chiefs** *(the angels in the heavens)* **when they conversed** *(with Allaah concerning the creation of Aadam عليه السلام, as mentioned in verses 30-33 of Surah 2)***."** *(However, I can inform you of this because, Allaah reveals it to me as a Nabi.)*

إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

70. "I receive revelation *(from Allaah)* **only because I am a clear warner** *(a Nabi who warns you about the consequences of rejecting Imaan)***."**

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾

71. *(Remember the time)* **When your Rabb said to the angels, "Verily, I am creating a human** *(mortal)* **being** *(Aadam)* **from clay."**

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

72. "So, when I have *(perfectly)* **shaped him and blown My spirit** *(the spirit that I have created)* **into him, then every one of you should bow down to him."**

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

73. So *(when Allaah issued the command to bow down)* **every one of the angels bowed down to him...**

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

74. ...except Iblees. He was haughty, and was from those who rejected *(Allaah's command)***.**

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ ﴿٧٥﴾

75. He *(Allaah)* **said, "O Iblees! What has prevented you from prostrating to what I have**

created with My own hands? Are you too proud, or are you *(of the opinion that you are)* **superior in rank** *(to Aadam عليه السلام)* **?"**

قَالَ اَنَا خَيْرٌ مِّنْهُ ؕ خَلَقْتَنِيْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ ﴿۷۶﴾

76. He *(Iblees)* **replied, "I am better than he. You have created me from fire, while you have created him from clay."** *(While Iblees argued that fire is better than clay because fire burns upwards and clay falls down, he failed to realise that clay extinguishes fire and that it is constructive whereas fire is destructive.)*

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿۷۷﴾

77. He *(Allaah)* **said, "Depart from here** *(Jannah)***, for you are certainly an outcast** *(not deserving of this place)***."**

وَّ اِنَّ عَلَيْكَ لَعْنَتِيْۤ اِلٰى يَوْمِ الدِّيْنِ ﴿۷۸﴾

78. "My curse shall be on you until the Day of Reckoning."

قَالَ رَبِّ فَاَنْظِرْنِيْۤ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿۷۹﴾

79. He *(Iblees)* **said, "O my Rabb! Grant me respite** *(time to live)* **until the Day** *(of Qiyaamah)* **when people are resurrected** *(just before the blowing of the Trumpet)***."**

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿۸۰﴾

80. He *(Allaah)* **said, "You are then from those given respite..."**

اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿۸۱﴾

81. "...until the Day of the appointed time *(before blowing of the Ttrumpet)***."**

قَالَ فَبِعِزَّتِكَ لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ﴿۸۲﴾

82. He *(Iblees)* **said, "***(I swear)* **By Your honour! I shall definitely mislead** *(corrupt)* **all of them** *(mankind)***..."**

اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ﴿۸۳﴾

83. "...except Your chosen slaves *(servants)* **among them** *(the Ambiyaa عليهم السلام and the true believers)***."**

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

84. He *(Allaah)* **declared, "I speak the truth, and it is the truth that I always speak."**

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

85. "I shall certainly fill Jahannam with you and with all those of them *(mankind)* **who follow you."**

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

86. *(O Rasulullaah ﷺ!)* **Say** *(to the Kuffaar)*, **"I do not ask you people for any payment for this** *(propagation of the message)*, **and I am not among those who pretend."** *(I am not one of those who would lay a false claim to prophethood, neither would I claim that the Qur'aan is from Allaah if it were not.)*

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾

87. This *(Qur'aan is certainly from Allaah and it)* **is Advice for the** *(people of the)* **universe.**

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾ ع ٥ ١٤

88. *(However, if you refuse to accept the truth of the Qur'aan,)* **You will surely become aware of the reality** *(that it is certainly from Allaah)* **after a while** *(after you die)*.